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A Prayer for Hillspeak

Almighty God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth; Guide and direct thy servants at Hillspeak, that they may do the work which thou givest them to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of thy holy Church; for the sake of him who came among us one that serveth, thy Son Jesus Christ our Lord. *Amen*



LENT

LENT commences with the observance of Ash Wednesday. This day is one of the two fasts listed in the Prayer Book (the other being Good Friday), and begins the Lenten season, which Christians have traditionally observed by special acts of discipline and self-denial. The penitential rite of the Imposition of Ashes on this day derives from the practice of the early church, whereby sinners were reinstated to the community of faith only after a period of penitence, which included sackcloth and ashes, the traditional symbols of penitence.

Services on the First Sunday in Lent often commence with the Great Litany chanted in procession. The word "litany," meaning "prayer" in Greek, has come to mean a particular type of prayer, whereby the people make fixed responses to short petitions said or sung by a lay person, deacon or priest. The Great Litany has its origin in processional litanies introduced in Gaul in the 5th century when the city of Vienne was terrorized by earthquakes, and has been a part of the worship of the Western Church ever since. It was of great importance to the English reformers; it was the first rite published in English, in 1544, and was used with considerable frequency after the Reformation. The Great Litany is a fitting way to commence Lent, with its penitential tone and all-encompassing requests for God's mercy in every aspect of human affairs.

Throughout Lent in the liturgies, you will notice a more penitential tone. The word "Alleluia" is not used; we substitute the

more penitential "Kyrie eleison" or the "Trisagion" for the "Gloria in excelsis," and the color purple is seen in the liturgical vestments and altar hangings.

The season of Lent culminates in Holy Week, the week leading from Palm Sunday to Easter. Special liturgies during this week include the Palm Sunday liturgy of the palms and reading of the passion narrative; Maundy Thursday's remembrance of the last supper with the stripping of the altar; Good Friday's noon liturgy which is the one day of the year when the Eucharist is not celebrated; and the Great Vigil of Easter on the Saturday night preceding Easter Day, which includes the kindling of the new paschal candle, the rehearsing of our salvation history, the baptism of new members, and the celebration of the Eucharist.

—Adapted from the Lent invitation at Christ Church, Houston, Texas.

US/THEM

When you are visiting another Episcopal Church, how should you respond to a different set of worship customs from those you prefer? My suggestion: conform to the customs of the parish you are visiting. Do not "instruct" your host parish in how they should be worshipping by serving as an elaborate and/or obvious model for them. Should this mean giving up aspects of worship that are meaningful to you, then the sacrifice of those worship customs can be even more meaningful. Those sacrifices can be a part of your self-offering to God that day. Those sacrifices can serve as a powerful reminder that what we share in Christ should always be counted more important than what divides us.

— The Rev Gary Nowlin, St Stephen's, Ferguson, Missouri

OUR COVERS

Front: From the Lenten leaflet of Christ Church Cathedral, Houston, Texas, AD 2000; See page 3. *Back*: From the cover of *At the Origins of Christian Worship*, by Larry W. Hurtado (William B. Erdmans Publishing Company), © 1999. See page 27.

ALL SAINTS' SHOULD SHUT ITS DOORS

This is the conclusion that you will draw if you listen to many "experts" on church growth. According to them, Church is seriously out of touch with modern culture, considered irrelevant to "Boomers" and "GenXers", and in need of not a face lift but of a total overhaul. The new wave is to make people feel comfortable in church by giving them familiar surroundings. Theatre style chairs replace pews, bands replace choirs, overhead slides replace Prayer Books and ministers give "talks" that are illustrated by clips of movies on giant screens. Thus a new church plant like All Saints', that is committed to ancient forms of worship and the apostolic faith, is doomed to failure. People don't want quiet worship and chanted prayers and biblical preaching! They want casual, hip worship where every aspect of the service is "user-friendly". All Saints' represents a bygone time and it needs either to get into the 21st century or it will go the way of the dinosaur.

Are the "experts" right? Fact – All Saints' attendance, on the third Sunday after Pentecost 1999, increased 59% from the same Sunday in 1998. Is this an anomaly? Not according to the *Wall Street Journal*. It reports a surprising trend of teenagers turning to ancient rituals. Churches are responding to this demand by learning to use more traditional forms of observance, like the use of the Gregorian chant. *Time Magazine* had an article on the increasing number of Roman Catholic dioceses allowing a return to the Latin Mass (70% increase since 1990). As a 32-year-old woman put it, "Catholics of my generation are starved for the real thing" (*Time*, June 7, 1999, p.65). The irony is that this young woman is not old enough to remember "the real thing". But what she, and the 150,000 others throughout the country who attend a weekly Latin Mass are longing for, is a sense of the transcendent. They have discovered that you do not

find the transcendent in a service where the high and holy worship of a high and holy God is replaced with Peter, Paul and Mary. As Father Baxter, a professor at Notre Dame put it, "All this reflects a backlash against the earnestly modern Catholic culture, that grew out of Vatican II, whose identity seems rather weak and unclear to the MTV generation." (*Time*, p.65).

Even more surprising is that this trend to return to spiritual roots is not just among ritualistic churches. A youth leader of a Presbyterian Church in California reported being frustrated for two years as he used games and music to attract kids. It was only after he offered a class on the spiritual exercises of St. Ignatius that the youth group grew from 35 to 200 (*Spirituality and Health*, Summer/Spring 1999, p.18). The most liberal branch of Judaism, the Reformed Movement, just voted to return to the use of the yarmulke (skull cap) as congregants expressed longings for traditions that were discarded last century. Their leader, Rabbi Paul Menitoff said, "Our grandparents' challenge was to become acculturated. Our challenge is to be more in touch with our roots." (*Time*, p.65).

What is going on here? I believe that a significant number of people are tiring of spiritual fast food and they want a richer fare, which they are discovering in traditions that are timeless. As good news as that is for those of us who are committed to traditional forms of worship, we need to be sure that our reasoning is deeper than the current trends and the accuracy of the "experts". The following are some reasons why All Saints' will not only not shut its doors, but by the grace of God, open a few more.

The focus of our worship is Christ. In catholic worship, the altar is the throne of Jesus, who is our Lord and King. We come before his throne to give him the honor and worship that he is due, not to keep folks entertained. When we sculpt a service around the "Boomers" or

"GenXers", we lose the focus of our worship. If it is wrong to have other gods before God (1st Commandment) then why is it right to place a target audience before God? In true worship, God is our target audience. I have an Orthodox priest friend, who on occasion, will do a liturgy that lasts three to four hours. His congregation comes in the middle of it and leaves before it is completed. Does it bother him to do the liturgy alone? No, because the One for whom he is offering the worship is present. This is an extreme example, but it reflects a truth that the Church should do its worship not because it is currently popular. We worship because, as we proclaim each week, "It is a good and right and joyful thing, always and everywhere to give thanks to you, Father Almighty..." (BCP p.361).

Jesus said that he would build his church on the rock. While Protestant and Romans have debated the meaning of the Rock, the symbolism is informative. The Church is to be a stable force in the world, whereas people wither like the grass and their glory fades like the flowers (Isaiah 40). When we base our worship on what is current or popular or what the prognosticators say is the future, the Church changes from the rock to shifting sand. What makes this not only wrong, but downright embarrassing, is that by the time the Church decides to do something to be relevant, the bandwagon it jumps upon has usually been abandoned by the target audience years earlier. Instead of "hip" the Church ends up looking like a grandfather in flowered bell bottoms.

The worship that is prescribed in Holy Scripture is filled with ceremony and ritual. When God gave the details for worship in the Tabernacle and Temple, it could hardly be described as "user friendly". Vestments, incense, golden vessels, sacred areas, all made for the worship of God. For those who would object that all of this has changed under the New Testament, take a glance at the Book of the

Revelation and consider worship in the heavenly courts. If what we do each Sunday in the Eucharist is to be a foreshadowing of the marriage feast of the Lamb, then unless you believe this will take place in an Elvis Wedding Chapel, there can be no excuse for liturgy *du jour*.

While we are called to contextualize the gospel (put it in a context that is relevant) we are never to compromise the gospel, and there is a very fine line between the message and the medium. How can we preach that we need to get off the throne of our lives and submit to the Lordship of Jesus when at the same time we place the "self" at the center of our worship? Jesus challenged people to deny themselves and to take up their crosses and follow him, while the modern Church wouldn't dream of asking people to kneel before a Holy God. I can foresee in the next edition of the Prayer Book the following rubric, "The officiant takes the communion elements first to the visitors in their recliners". Of course I am jesting, but it is a chicken and egg question when we wonder which comes first, theology or worship? It is a very short step from changing our worship to changing our theology, which is evidenced by some of the current trial liturgies. I read one trial liturgy that left out the fall! The liturgy went from God creating us, to us being in relationship with God, with no mention of our sin having separated us from God. It was not clear in the liturgy why we needed a Savior. This liturgy preaches heresy and is an example of why changes in our worship must be done with great care and consideration not to compromise the truth for the sake of popularity or accessibility.

The Church is a Body, not a business. Businesses have as their goal profitability while the Church measures success in terms of faithfulness. A business's priority is to make the customer happy. To do this the business must be easy to locate, have its merchandise appealingly displayed and customers must feel that they are a priority. By contrast, the Church at

times needs to be difficult to locate (e.g. during persecutions), keep the mysteries of the faith from the uninitiated, and tell whoever wants to be first that they must be the servant of all. Our cathedral has a very extensive catechumenate process and they are witnessing large numbers of people responding to it. Rather than asking how to make it easy to get in, the Dean's focus is to make faithful disciples .... disciples versus customers.

There are many very valid forms of worship and the Episcopal Church does not have the corner on that market. But what we have is rich and beautiful and, most important, honors God. We do not need to try to become something else just because some Church growth guru has divined a coming trend. The Church needs to plant herself on the Rock and be patient as the tides of the culture ebb and flow. When what we offer is popular, the Church needs to work hard in the harvest while the sun is shining. But when the Truth becomes unpopular, the Church needs to remain planted upon the Rock. In doing so the Church acts like the father in the parable of the prodigal. In effect we will say to our culture, "I'm not following after you as you squander your inheritance. When you tire of the 'food' in that foreign land, I will be here waiting to welcome you home. The door is always open."

— The Rev Raymond Kasch
Vicar of All Saints,
Smyrna, Tennessee

A RECORD?

Dear Anglican Digest:

Just thought we'd ask.

Do any of the other churches have any one who has served and is still actively serving on an Altar Guild longer than 79 years?

We do . . . Dolores Dross Drane has been actively serving at God's Altar since 1921!

Christ Church, Mobile, Alabama

THE WORD "LENT"

I am a lover of words. One of the things I find so fascinating about them, especially in the English language, is the variety of meanings which may be imputed to a vast number of words. Take the word "Lent," for example. What are the first things that come to mind when you hear that word? My guess is that most people will say something like "penitence," "fasting," "self-denial" and the like. All these are a part of the Lenten observance, but the actual word itself simply means "Spring." In the ancient Anglo-Saxon language from which it stems, the meaning is of the lengthening of the days; the season in which flowers and trees begin to put forth new shoots. The season of Lent, then, is a time for new growth, not only in the flora and fauna around us, but also in our own spiritual lives. Penitence, fasting, self-denial – these are all forms of spiritual discipline which we may employ to help us grow closer to the Lord. There are other ways, as well – prayer, study, alms-giving also deepen our awareness of the presence of God in our lives, and strengthen us in our journey in Christ. Come join us in our Lenten pilgrimage, and study with us in any of a number of ways the words of the love and mercy of God, which were taught to us by our Lord Jesus Christ, the very Word made flesh. Those who do will find themselves much more able to abandon themselves to the Joys of Easter. I invite you, therefore, to the growth of your life in Christ, and to the observance of a holy Lent.

– The Rev Susan L. Davidson, All Saints; River Ridge, Louisiana

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HE THAT IS HOLY
LET HIM BE HOLY STILL
AND STILL MORE HOLY
AND NEVER THINK
HE HATH DONE HIS WORK
TIL ALL BE FINISHED
BY PERSEVERANCE AND THE
MEASURES OF PERFECTION
IN A HOLY LIFE
AND A HOLY DEATH

Jeremy Taylor

CREAM OF THE CROP



The current selection of the Episcopal Book Club comes from England and accordingly, and appropriately, is entitled *Not Angels, but Anglicans.*

Edited by Henry Chadwick, Regius Professor of Divinity in the University of Oxford, the book's contributors include Rowan Williams, Edward Norman, Kenneth Stevenson, Margaret Bowker and others.

The sub-title of the book is *The Story of Christianity in the British Isles* and it purports to tell the story from Roman times up to the multi-cultural present. The title was inspired by Pope Gregory's comment when he first saw the fair complexioned Anglo-Saxons: "not Angles, but Angels."

Published in association with the *Church Times*, the book is detailed and comprehensive yet eminently readable. It chronicles a tale of "courageous mission, saintly deeds and sacrifice, political intrigue, great artistic and musical achievement, murder and mayhem, the making and breaking of kings, reform and counter-reform, civil war, foreign exploration and conquest, continuous change and the challenges of changing patterns of society."

Here is the stuff of which the Anglican Communion — and humankind— is made.

— from *Autumntidings AD 2000*

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THE Episcopal Book Club's membership, figured on an annual (but not calendar) year basis, provides members with four carefully selected classic or contemporary books for $39, postpaid, in the United States or $45 outside the U.S. (in U.S. funds). Membership may be entered or renewed any time during the calendar year and will consist of the next four books selected. Written by articulate and informed authors, each book is fully guaranteed; any book not wanted may be returned for credit within ten days of its receipt.

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Tracts for these times

CALLED TO UNITY

The apostle Paul calls the Church to unity, as when he writes to the Christians at Ephesus, "I Paul ... beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace." (Ephesians 4: 1-3) It is a call to all Christians to make their lives conform to the high ideals which the Church is appointed to serve in relation to God's design of catholic unity. Paul's concern is with the bond of affection which links Christians to Christ and to one another, and that this bond not be broken over petty differences. We are called to lead a life worthy of the calling to which we have been called, precisely because the thought is based on an is. "There is one body and one Spirit, just as you were called to the one hope that belongs to your call." There is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. Therefore Paul exhorts us to be what we are. Unity is both gift and task. The imperative to unity is therefore like the imperative to individual sanctification, "become what you are." The great text of the 19th century Catholic Revival in Anglicanism was Hebrews 12:14 – "Strive for peace with everyone, and for the holiness without which no one will see the Lord." As we are called to live a holy life, so we are called in the Church to unity - "the unity of the Spirit in the bond of peace."

The call to unity is not only for Christians in congregations, but to all Christians and churches, as we seek the unity of the Church. To be in communion is to share the one baptism and the one Eucharist. We speak of an Anglican Communion, a communion of Christians in communion with the see of Canterbury and with each other. Christian ecumenists today speak more and more

of what it means to be "in communion", or the Church as a communion of communions. And whilst we strive for communion between traditions, we Anglicans confront, because of our present differences, a concept of impaired communion. For even our own tradition is not wholly one. Ecumenically, we are out of communion as between churches and traditions, just as our unity within the one household is strained and impaired by the vast differences in theology, ecclesiology, and morality. I am well aware of what it means to be out of communion when on several occasions I have been in Rome on official business, and since we represented the Anglican Communion, we were told not to receive Holy Communion at the Vatican until after our official business was completed. After that, we could do what conscience bids us do.

General Convention revealed a very diverse Church. And how do you maintain the unity of the Spirit in the bond of peace with such a motley gathering of bishops, presbyters and laity, from so many points of view and convictions? Unity is indeed both given as gift, and task to be achieved. Paul Avis, in his book, *Christians In Communion*, writes, "the baptismal basis of communion has been called an ecumenical time-bomb." His is the first thorough Anglican study of the theology of koinonia or communion. For he writes, "Christians are spontaneously discovering that they are already one in Christ through their common baptism into his Body the Church. They are recovering the truth of the baptismal basis of communion and entering into the koinonia, the shared participation in Christ through the Holy Spirit. They are beginning to see that baptism is the only necessary condition for Holy Communion."

How fragile, indeed, is our human relationships. Just as striving for holiness of life is not easy, so striving to maintain the unity of the Spirit in the bond of peace, is not easy. Unity is an essential mark of the Church. We are called to

the experience and reality of oneness, communion, koinonia, Christian fellowship.

The New Testament expresses this in three ways: *in* Christ, *into* Christ, and *with* Christ. For Paul, *in* Christ, which he uses 165 times, is the key to what the Prayer Book calls the "mystical union that is betwixt Christ and his Church." All the blessings of the Christian existence are given *in* Christ: redemption, eternal life, deliverance from condemnation under the law, sanctification, grace, fullness of life, comfort and liberty. Paul says, "you are all one *in* Christ Jesus." Paul further reinforces this doctrine of unity in Christ by the expression "*with* Christ", which conveys the solidarity of Christians, corporately and individually with Christ through baptism. We are described as living *with* Christ, suffering *with* Christ, crucified *with* Christ, dying *with* Christ, buried *with* Christ, made alive *with* Christ, raised *with* Christ, glorified *with* Christ, and reigning in heavenly places *with* Christ. We are made one with Christ in baptism, and our continuing daily state is described in Christ. The third preposition is "into Christ".

It is this that brings out most clearly the baptismal basis of our incorporation into Christ. "As many of you as were baptized into Christ have put on Christ." Paul asks, "do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?" Thus, those who have been baptized *into* Christ, and who have therefore died and been raised *with* Christ, are those who thereafter continue to exist *in* Christ. The word *ONE* is repeated many times in Paul's letter to the Ephesians. One body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father. Our call to unity is rooted and grounded in that one faith, the inward disposition of the heart, of which baptism is the outward sign, by which we are joined to the one Lord. But it is when we come to the one body, and the concrete

expressions of the one faith, that disunity and division raises its ugly head. Disunity, diversity, division, fragmentation, alienation, is Sin.

But there is diversity in unity. As a sign of unity and for the building up of the faith of the body, God has given various and sundry gifts and ministries. Gifts of grace are given not to be selfishly held, but always for the common good, always for edification and growth, for the building up of the body of Christ, "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ." With all of our differences, with all of our diverse gifts, we are called into Christ. For to be in Christ is to grow into him in all things. The way of truth and love brings us more and more deeply into the unity of a common life with Christ as we are progressively assimilated in our whole being to the nature of our Lord. Whenever a Christian community threatened by division turns to Christ in Word and Sacrament, in prayer and meditation, whether Lambeth Conference, General Convention, or a parish church, the power of God is able to renew that community in unity. That is also true of family life, and that is true of our personal lives. We are called to unity, to holiness and wholeness, to harmony and to peace. "I Paul, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called . . . eager to maintain the unity of the Spirit in the bond of peace."

— The Rev Dr Richard Cornish Martin, SSC,
St. Mark's, Charleston,
South Carolina

OOPS!

Much, if not most, of the material in the Michaelmastide issue of THE ANGLICAN DIGEST was based on the work of *Powel* Mills Dawley. TAD regrets the error and apologizes to Professor Dawley.

ADDICTION AND GRACE

A SENTENCE from my sister in a recent conversation stays with me: *Addicts are in a perpetual Lent, they are always trying to give something up, always looking for help.*

While many of us seek to experiment with the wilderness in Lent, trying to see if we can do without little luxuries and adopting disciplines which we hope will bring us closer to God, so many in the world are caught in a wilderness that threatens to destroy them and all that is dear to them. Can our smaller Lenten struggles inspire compassion for those in perpetual struggle?

Even by the beginning of the third week in Lent, most of us have experienced temptation and struggle with whatever we gave up or took on. *Why did we do this?* Probably most of us have slipped already and either been dashed with feelings of guilt (*why can't I do this?*) or covered our hearts with slick rationalization (*it doesn't matter anyway*). Addicts live in that constant place of guilt and rationalization. Something far greater than them has supreme hold on their wills. They try everything they can think of, often lose most everything dear to them, and still the hold is there. It's not that they don't want to be free of the substance or behavior; they go between wanting freedom so much and the despair of thinking it doesn't matter what they do anyway.

Something else we may experience in Lent which can connect us to addicts, something possibly more dangerous, is the illusion of control. *This isn't that hard! I've got this thing beat. If I try hard enough I can do it.* With such thoughts I come to the place of isolation with a substance or behavior. It becomes a matter of Me versus It, and I think that if I am just strong enough things will be good. And by so doing we unwittingly give more power to the substance or behavior we face. Also unwittingly we think that the only power to call on is our will.

Truly the only salvation for addicts is the recognition that

they are engaged in a struggle with something more powerful than their will. And then must come the recognition that there is something even more powerful than that against which they struggle. When both are acknowledged the struggle then becomes the place where the addict meets redemption and freedom. Without such there is sheer hell.

If all we learn during Lent is what we can and cannot accomplish, how short we have fallen! As it is with addicts, Lenten pilgrims must come to an experience of Grace. We experiment with the wilderness in order to know more deeply our great dependence on our Lord. We do not enter to see if we can make it, we enter the wilderness to remind ourselves we cannot make it alone.

— The Rev Robert C. Wisnewski Jr, St John's, Montgomery, Alabama

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God is not greater if you reverence him, but you are greater if you serve him.

—St. Augustine

TRUE LENTEN DISCIPLINES

Fast from judging others;
Feast on Christ dwelling in them.

Fast from fear of illness;
Feast on the healing power of God.

Fast from words that pollute;
Feast on speech that purifies.

Fast from discontent;
Feast on gratitude.

Fast from anger;
Feast on patience.

Fast from pessimism;
Feast on optimism.

Fast from negatives;
Feast on alternatives.

Fast from bitterness;
Feast on forgiveness.

Fast from self-concern;
Feast on compassion.

Fast from suspicion;
Feast on truth.

Fast from gossip;
Feast on purposeful silence.

Fast from problems that overwhelm;
Feast on prayer that sustains.

Fast from worry;
Feast on faith.

TWENTY-SEVEN YEARS AND HOLDING

The Doctor of Ministry Program of the University of the South begins its 27th year this summer.

The Doctor of Ministry program is one of the few in the U.S. which operates only during the summer months. This means that clergy can participate in the program without a major interruption in their parish responsibilities. It affords an opportunity for students to study in an Episcopal seminary in a university setting.

The program stresses the relationship between the practice of ministry, and biblical, historical, and theological knowledge. A Master of Sacred Theology program focusing on research skills is also available. The program usually takes three or four summers to complete.

The Doctor of Ministry program consists of 30 semester hours. Students are required to complete a major project, which is a study of some dimension of one's ministry or the ministry of the church. Financial aid is available.

Anglican Heritage Tour courses will be offered May 17 - 30 and May 30 - June 12, 2001. Instructors will be Dean Guy F. Lytle et al.

Church Development Institute dates this summer will be June 10 - 22.

Inquiries about the Anglican Tour course and CDI should be addressed to the Programs Center, School of Theology, 335 Tennessee Avenue, Sewanee, TN 37383-0001.

The dates for the Advanced Degree summer courses of 2001 are June 20 - July 25.

Courses offered this summer in the Advanced Degrees program will be "Models of Liturgical Theology" by Dr. Neil Alexander; "Ministry Seminar" by Dr. Donald Armentrout; "Biblical Authority and Preaching the Word" by Dr. Christopher Bryan and Dr. William Hethcock; "Ministry with the Dying and Bereaved: Ritual

and Pastoral Care at the End of Life" by Dr. Joe Burnett; and "In the Beginning was the Story: Character and Ethics in Genesis and the Gospel of Mark" by Dr. Gary Phillips.

Inquiries about the Advanced Degrees summer courses should be addressed to Don S. Armentrout, Advanced Degrees Program, School of Theology, 335 Tennessee Avenue, Sewanee, Tennessee 37383-0001. Telephone 800-722-1974 for all of the above courses.



"I've got voice mail, e-mail, a pager, fax machine, and cell phone. So how come it takes God so long to answer my prayers."

– Your Church Magazine

AN EXHORTATION

We don't read it publicly very often, but I would like for every member of our congregation to turn to page 316 in their prayer book and read it for themselves. The words of "An Exhortation" are filled with valuable spiritual counsel.

I am particularly interested in calling your attention to the following: "I therefore call upon you to consider how Saint Paul exhorts all persons to prepare themselves carefully before eating of that Bread and drinking of that Cup. For, as the benefit is great, when with penitent hearts and living faith we receive the holy sacrament, so is the danger great, if we receive it improperly not recognizing the Lord's Body. Judge yourselves, therefore, lest you be judged by the Lord."

Which is the most difficult lie to tell? Which is the most difficult piece of gossip to pass on? Which is the most difficult dollar to steal? Which is the most difficult act of adultery? Which is the most difficult murder to commit? The answer to each — the first one!

Our first acts of sin and betrayal are committed with great anxiety. Sleepless nights and attempts to rationalize our behavior may follow them. Great energy is put into getting our story straight just in case we do get caught. Often, we don't get caught on our first offense so the second comes more easily. Unless, we examine our consciences and acknowledge our wrongs, each succeeding act of sin becomes easier. Soon our chosen sins become a part of the fabric of our lives.

After the first lie, we cease to be a person who has told a lie and become a habitual liar. The one act of adultery can lead to a pattern of adultery. Our single act of sin left unchecked becomes a way of life. We are then identified with our habitual sins. We become a gossip, a liar, a thief, an adulterer, or a murderer.

The prayer book exhortation counsels us about the danger of incorporating our

sins into our very essence. To routinely receive the body and blood of Christ with no qualms about the wrongdoing in our lives puts our souls in peril. Who are in greater danger of losing their souls? The public sinners outside the church who know they are sinners or does the greater danger fall on the routine communicants who have anesthetized their consciences to their own sins?

The exhortation continues at the top of page 317; (you will need to read this part for yourself). In it we are reminded that we must begin by examining our own lives. This is a most difficult thing, since it's more recreational to examine our neighbor's lives.

Then the exhortation encourages us to amend our lives, to make restitution for the injuries and wrongs we have done to others, and be ready to forgive those who have wronged us. Simply put, we are exhorted to change. We must not let our chosen sins become a way of life for us. The gossip must cease to be a gossip. The liar must stop lying. The adulterers must turn from their way, the thief must make restitution, and the murdering must come to an end.

"The benefit is great, if with penitent hearts and living faith we receive the holy Sacrament." The danger however, is great if we eat the body broken and drink of the blood shed while harboring any ill against our neighbor in our hearts.

Scripture reminds us that "if we are offering our gift at the altar,and there remember that our neighbor has something against us, we are to leave our gift before the altar and go, first be reconciled to our neighbor, and then come and offer our gift." (Matthew 5:23,24)

The Rev Dennis Maynard,
St James by-the-Sea,
La Jolla, California

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A HYMN FOR LENT

Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind,
In purer lives thy service find,
In deeper rev'rence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow thee.

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity
Interpreted by love!

Drop thy still dews of quietness,
Till all our strivings cease:
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

Breathe through the heats of our desire
Thy coolness and thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still, small voice of calm. Amen.

– *John Greenleaf Whittier, 1872*

SOME THOUGHTS ON COMMUNITY

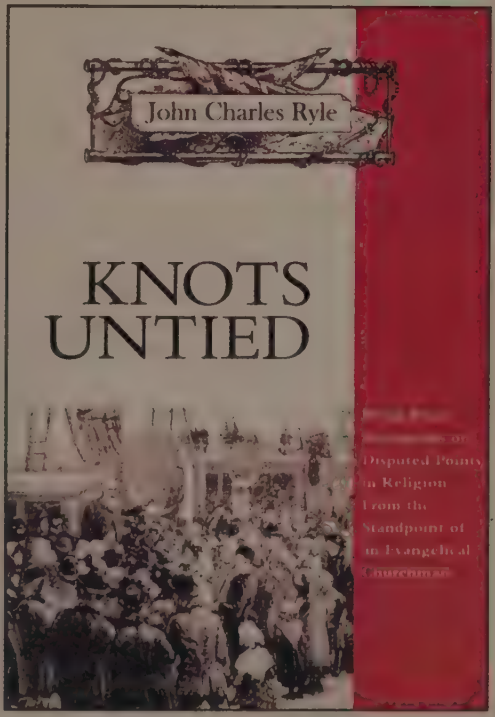
The fundamental attitudes of true community, where there is true belonging, are openness, welcome, and listening to God, to the universe, to each other and to other communities. Community life is inspired by the universal and is open to the universal. It is based on forgiveness and openness to those who are different, to the poor and the weak. Sects put up walls and barriers out of fear, out of a need to prove themselves and to create a false security. Community is the breaking down of barriers to welcome difference.

Community is the place for forgiveness. Despite all the trust we may have in each other, there are always words that wound, self-promoting attitudes, situations where susceptibilities clash. That is why living together implies a cross, a constant effort, an acceptance which is daily, and mutual forgiveness.

Too many people come into community to find something, to belong to a dynamic group, to discover a life which approaches the ideal. If we come into community without knowing that the reason we come is to learn to forgive and be forgiven seven times seventy-seven times, we will soon be disappointed.

Community is the safe place where all of us feel free to be ourselves and have the confidence to say everything we live and think. Not all communities will get to this point, it is true. But this is the direction in which they should be going. As long as some people are afraid of expressing themselves, for fear of being judged or thought stupid, or of being rejected, there is still a long way to go. There should be a quality of listening at the heart of the community which tenderly respects everything that is most beautiful and true in each other.

— Jean Vanier, *Community and Growth*, via *The Epistle*, St. Peter's, Charlotte, North Carolina



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A LITTLE LENTEN HUMOR FROM THE WWW.

An Irishman moves into a tiny hamlet in County Kerry, walks into the pub and promptly orders three beers. The bartender raises his eyebrows, but serves the man three beers, which he drinks quietly at a table, alone.

. An hour later, the man has finished the three beers and orders three more. This happens yet again. The next evening the man again orders and drinks three beers at a time, several times. Soon the entire town is whispering about the Man Who Orders Three Beers. Finally, a week later, the bartender broaches the subject on behalf of the town. "I don't mean to pry, but folks around here are wondering why you always order three beers?"

"Tis odd, isn't it?" the man replies, "You see, I have two brothers, and one went to America, and the other to Australia. We promised each other that we would always order an extra two beers whenever we drank as a way of keeping up the family bond. "

The bartender, and the whole town, was pleased with this answer, and soon the Man Who Orders Three Beers became a local celebrity and source of pride to the hamlet, even to the extent that out-of-towners would come to watch him drink.

Then, one day, the man comes in and orders only two beers. The bartender pours them with a heavy heart. This continues for the rest of the evening: he orders only two beers. The word flies around town. Prayers are offered for the soul of one of the brothers. The next day, the bartender says to the man, "Folks around here, me first of all, want to offer condolences to you for the death of your brother. You know - the two beers and all..."

The man ponders this for a moment, then replies, "You'll be happy to hear that my two brothers are alive and well. It's just that I, meself, have decided to give up drinking for Lent."

— World Wide Web via All Saints', Thomasville, Georgia

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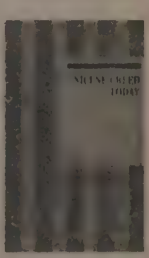
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DUST TO DUST

In just a few moments, standing at those two little bowls of ashes, I will say the following prayer: "Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior."

And, at the conclusion of that prayer, most if not all of you will come forward and I will impose ashes on your foreheads as I say to you, "Remember that you are dust, and to dust you shall return.

"Remember that you are dust and to dust you shall return ... remember that you are dust and to dust you shall return."

A smudge of ash (in the form of a cross) will be superimposed on our foreheads right over that indelible cross signed in holy water or oil at our baptism which marked us as Christ's own forever — a fascinating paradoxical combination of symbols if there ever was one.

"See," that cross underneath says, "you are a child of God and an inheritor of the Kingdom of Heaven." "See," that black smudge cross on top says, "this is pretty much what you are going to look like someday. You won't be just carrying it around on you for an hour or two once a year — it'll be you."

In the ash we have the image of ourselves being reduced down to the bare minimum, the stark essentials — who and what we are after all vitality and usefulness have been burned off. The ash speaks of reduction and regression and worthlessness, of disintegration and death — of the ultimate defeat of not only our bodies but of our most hard-won and cherished progress and accomplishments.

Placing this ash over the sign of the cross — superimposing the darkness of death and defeat over the bright light of glorious resurrection

— gives us the full picture of what it means to be grounded in Christ and to live our lives out from his reality and truth.

We cannot come to the full and eternal life promised in baptism without taking seriously and going through the reality of the total, sacrificial offering of ourselves.

That about us which does not die cannot be raised to new life in Christ. In faithfully and courageously submitting to the necessary and inevitable regression and disintegration which comes with life, we move toward that which is imperishable and can never die.

To remember that we are but dust and to dust we shall return — to have that in the forefront of our thinking — is the necessary and creative doorway through which to receive the gift of the Christly inheritance of never-ending life.

Sooner or later we will wash the smudge of palm ash off our foreheads.

But I would make a suggestion.

The ash is not just a symbol for today but for the whole of Lent. Even if the material ash you will receive in a moment is washed down the drain, the spiritual one will remain right there until Easter Day.

What I suggest is that, in your mind and on your own, for these next forty days, figuratively make up a new batch of ashes and mark it on your forehead each morning.

The source of material (so to speak) that you would place on the altar and offer up to God would come from two sources.

The first source is that about you and your life which has been taken from you by others without your consent — the hurts, the unkind words and deeds, the powerplays which sent you reeling, the withdrawals of recognition and support whatever it might be that someone else decided you should no longer have and had the power to take from you.

The other source is that about you and your life that has special significance (either positive or negative) that you may choose to offer

up to God for transformation and renewal. There are things about us which might have once had meaning and value, but their day is now passed and they are ready for burning.

There are parts of our lives which, if only they could be surrendered in their present form to the flames of the Holy Spirit, could be transformed into something vital for ourselves and to the greater glory of God.

So, in your mind, take a little material from each pile and place it before God and invoke God's fire to come down or up and consume it. Offer it up totally and completely so that only the residue of the ash remains.

Then mark it over the blazing cross on your forehead as a daily reminder that that which has not died cannot be raised, that that which has not been surrendered cannot be given anew, that that which has not been defeated and destroyed cannot be made whole and complete except in the creating, redeeming, and sustaining love of God.

On this day we see that even regression and dissolution and disintegration and death may serve the holy purposes of God.

And I invite you to keep this paradoxical and great truth before you this Lent.

– The Rev William T. Holt, III
St. Francis-in-the-Valley,
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WHY MORNING PRAYER

This is the third in a series of articles on the service of Morning Prayer by H. J. Burgess. The series anticipates a conference for clergy and laity entitled "The Episcopal Seeker Service: Morning Prayer for the 21st Century," sponsored by Trinity Church, Dallas, June 12-13. For information and registration contact The Rev William T. Lovell, Rector, Trinity Church, 12727 Hillcrest Road, Dallas, Texas 75230-2007. 972-991-3601. E-mail: trinityepiscopal@integrity.com; website: www.trinity-dallas.org

SAINT Basil (*circa* AD 370) affirms that to begin worship with confession was the universal practice of the church in his time. It is the logical consequence of the fact that until we are cleansed from our sin, and thus reconciled to God, all that we do in His sanctuary, is unacceptable. Until our lips are purified, we are unfit to set forth God's most worthy praise. Until our ears are opened, we cannot hear God's Word. Hence the versicles from Psalm 51 and Psalm 70 which open our praise. As Bishop Sparrow, one of the earliest commentators on the Prayer Book of 1662, has said, "Mouths that were silenced by sin and opened only by God now give glory to Father, Son and Holy Ghost." The Venite, the Psalms for the day, and the Canticles provide for the joy of the forgiven.

The Gloria, which follows the versicles and each of the appointed psalms, is, as Dr Biess remarks, "a creed contained in an hymn." He continues: "As a creed it declares the Blessed Trinity, Father, Son and Holy Ghost, to be the object of our faith; whilst as a hymn it makes the same the subject of our praises."

It has been well said that every sentence is a victory in the battle for the truth about God. The "and" in "glory be to the Father, *and* to the Son, *and* to the Holy Ghost" defends the equality of the three Persons of the Trinity against the heretic Arius,

who, to support his belief that Jesus Christ was not fully God, wanted "Glory be to the Father, *by* the Son, and *in* the Holy Ghost." Furthermore, Arius' claim that the Son is not eternal. but had a beginning, is met by "as it was in the beginning, is now and ever shall be." Arianism is a constantly recurring heresy and has its adherents under a different guise, today; but every time this doxology is repeated in worship it is a reminder of the orthodox faith of the Church of England.

The Venite, Psalm 95, was sung in medieval monasteries at a very early hour of the day, and was never used by the laity. It was the genius of Cranmer to take hold of what was known as the Invitatory Psalm, strip it of the little sentences which had been inserted between its verses, replace the Breviary's Latin by the English of the Great Bible, and so provide a scriptural invitation to praise. The first part is persuasive and adorational marked by the fivefold "Let us sing," "Let us heartly rejoice," "Let us come ... with thanksgiving," "Let us worship," and "Let us kneel ... before our Maker." The second part is dissuasive and admonitory with a solemn call to the callous or the careless: "Today if ye will hear his voice harden not your hearts" as the Israelites did in the wilderness, and so failed to enter the promised land. So, right at the beginning of our praise, we are reminded that what matters is a right attitude — joy with humility, and readiness to hear and obey God's voice.

The laity were introduced to the Psalter for the first time in Cranmer's first Prayer Book of 1549. For centuries the psalms had been practically unknown except to monastics or clergy, and many of them knew them only in truncated and interrupted form. Cranmer, however, determined to give to the people all the psalms without interruption and in regular order, and to make them a central feature of Morning and Evening Prayer. And what a gift that was! Centuries earlier, the Anglo-Saxon Aelfric had said of the

Psalter, "It is at once the soul's monologue, and the dialogue of the human and the divine."

Through it, as through all Holy Scripture, God speaks to us, and in it, as nowhere else in the Bible, we speak to God. The Psalter meets the needs of all sorts and conditions of men. A Canadian scholar has finely said, "As long as man is man, poor and needy; sinful, needing pardon from God; penitent, feeling contrition for sin; sad because disappointed and defeated; glad because of success and gratitude; praying because trusting; singing because rejoicing; so long will this book be the world's book of adoration and consolation, and peace, and comfort."

Through the psalms thousands of God's people, Hebrew and Christian, have delighted to come into God's presence. The Psalms were especially precious to our Lord. On the cross He used the psalmist's words, "My God, why has thou forsaken me," and dying, used the words of Psalm 31, "Into thy hands I commend my spirit."

The musical rhythm of the Prayer Book version (Tyndale and Coverdale) lends itself quite naturally to either chanting or reading, though obviously praise is expressed most suitably by the singing voice.

After the first lesson, praise continues with the *Te Deum*, which has been called "a creed in the form of adoration." Its theme is threefold:

1. verses 1-9 **Praise** - from the worshippers present and worldwide humanity; from Heaven and Earth, and from Apostles, Prophets and Martyrs.

2. verses 10-19 **Confession of Faith** - in the blessed Trinity, and in the Divine Redeemer.

3. verses 20-29 **Prayer** - for eternal salvation, and for present and future preservation from sin.

Cranmer translated the *Te Deum* from the Latin in order to place it at the heart of Morning Prayer. In its Latin form it seems to have originated in southern Gaul in the sixth century; but southern Gaul received its Christian

faith from the East, and part of the *Te Deum* seems to date back to the still earlier Liturgy of Jerusalem. Cranmer's translation has stood the test of time. Contrast the ASB version "You are God, and we praise you"!. But Cranmer did depart from the literal translation in five instances. In these cases Cranmer's version provides "We praise Thee, O God" in place of the literal "We praise thee as God"; "The goodly fellowship of the prophets" instead of the "praiseworthy number of the prophets"; "The noble army of the Martyrs" instead of "the white-robed army of martyrs"; "Thine honorable, true and only Son" instead of "Thine adorable and only Son"; "The sharpness of death" instead of "the sting of death." Possibly because the *Te Deum* is not Holy Writ, Cranmer felt free, in these instances, to adopt a more graceful and worshipful rendering even though it meant departure from the literal meaning of the original.

Sadly, it is possible to sing the *Te Deum* without realizing the majesty of its teaching. When we sing "Lord God of Sabaoth" do we realize that Sabaoth means the hosts of heaven, and includes the created universe, the leaders of the supernatural world and the church triumphant as well as the church militant here on earth? Note also the proclamation that He Who was virgin-born, is now by His death and resurrection for us men and our salvation, the King of glory, yet to come in judgment. Until that day the *Te Deum* proclaims the keeping power of Christ in daily life, and ends with a cry of supreme confidence in Him.

After the New Testament lesson there fittingly follows the Benedictus — that prophetical song from the lips of the father of John the Baptist — a summary of the Old Testament prophecy and a synopsis of the New Testament Christology. Thus the praise section ends on the note that the Saviour of the world, graciously promised and long expected, is here.

Perhaps reference should be made to the alternative

canticles. The Benedicite is found in the Septuagint and in the Apocrypha. It was commonly sung among the morning psalms in the fourth century, and – possibly because the *Te Deum* is not from the Bible – Cranmer offered the Benedicite for use in Lent in 1549, and made it a general alternative in 1552. It is suitable to follow the Old Testament lessons, but, unlike the *Te Deum*, does not anticipate the New Testament. The Jubilate (Psalm 100) lacks the message so clear in the Benedictus, but its joyful character does fit it to follow the glad tidings unveiled in the New Testament's message.

(to be continued)

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EVERYBODY'S A CRITIC

"You shouldn't have such long sermons," said the 5-year-old to the preacher after church.

"It really wasn't that long," smiled the pastor.

"When you see me yawn," said the lad, "that's the time to quit!"

– Told by the minister who was confronted by Howard T. Wall, Jr.

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SAINT JOHN CHRYSOSTOM ON PRAYER

A saint named John Chrysostom, who died in 407, once offered a great insight regarding prayer. He wrote: "Prayer stands before God as an honored ambassador. It gives joy to the spirit, peace to the heart. I speak of prayer, not words. It is the longing for God, love too deep for words, a gift not given by man but by God's grace." The apostle Paul says: "We do not know how we are to pray, but the Spirit himself pleads for us with inexpressible longings" (Romans 8:26).

When the Lord gives this kind of prayer to a man or woman, he gives riches that cannot be taken away, heavenly food that satisfies the spirit. One who tastes this food is set on fire with an eternal longing for the Lord; his spirit burns as in a fire of the utmost intensity.

—Don Schwager in *The Forty Days of Lent*

A TAD OR SO AGO

Ten Years Ago

Atonement

THE cross covers or neutralizes sin and makes the promise of forgiveness real. The cross is no technical wonder which does away with sin automatically. Neither is it a kind of cash transaction in which one thing (Jesus' life) is exacted in payment for another (forgiveness). The cross makes atonement because it is an event of the moral order. In it, divine love and human self-offering flow together into one action—an action in which the hurt of sin is borne and healed and the New Age begins to dawn.

— The Rev Richard A. Norris

Twenty-five Years Ago

Self-Denial

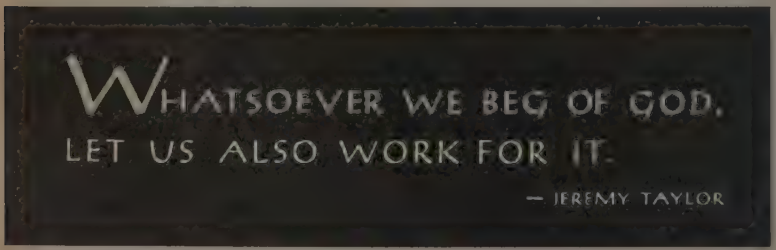
WHEN we speak of self-denial, we are apt to confine it to eating and drinking, but we ought to consider that although a strict temperance be necessary in those things, they are the easiest and smallest instances of self-denial. Pride, vanity, self-love, covetousness, envy, and other inclinations of like nature call for a more constant and watchful self-denial than the appetites of hunger and thirst.

Till, therefore, we make our self-denial as universal as our corruption, till we deny ourselves all degrees of vanity and folly as earnestly as we deny ourselves all degrees of drunkenness, till we reject all sorts of pride and envy as we abhor all kinds of gluttony, till we are as exact in all degrees of humility as we are exact in all rules of temperance, till we watch and deny all irregular tempers as we avoid all sorts of sensuality,we can no more be said to practice self-denial than he can be said to

be just, who denies himself only the liberty of stealing.
— William Law in *The Life of Christian Devotion*

Forty Years Ago
Victorious

THERE must be the distinctive Christian life based upon Christian belief; but there cannot be any short cut to that life. Just because we are "born of God," have fellowship with God, and know Him through Jesus Christ, we do not automatically become sinless. It is rather that knowing ourselves as sinners, but assured of God's forgiveness through Jesus Christ, and knowing that in Him God has done all that needs to be done to cleanse us, and that He as Man has won the victory, we through and in Him shall become victorious.
— The Bishop of Delhi, India





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NORTHERN LIGHTS

When my father-in law was to be ordained at Grace Cathedral in San Francisco, the bishop dropped dead of a heart attack in the middle of the service. It was, from a certain point of view, a great place from which to depart. Charles Williams described a similar incident in the novel *War in Heaven*. As an old priest elevates the sacrament in the Prayer of Consecration a divine hand reaches down and grabs the old priest's soul, and up he goes as his body slumps to the ground.

I once witnessed an elderly priest appear to die in the sanctuary but he revived bathetically in about five minutes. It was Holy Week and he was reputed to have subsisted the previous month on a single can of peas — a fanciful account no doubt but it seemed credible at the time.

Fasting is the religious practice I most dislike. I am bad at it. It makes me irritable. My brains turn to oatmeal. I pass through Ash Wednesday and Good Friday in a bad tempered fog. I drove obliviously through a red light last Good Friday or so I was later told. I have no memory of the incident.

Would that I could mount an argument against fasting as a normal part of every Christian's life! But there is no argument to be made. Scripture is shot through with it: Moses, Elijah and Jesus all fasted for forty days; Daniel was fasting when the angel Gabriel was sent to him; the apostles did it; our Lord commanded it. The Church Fathers speak with one voice of its benefits. Classical Anglican theologians whip themselves into paroxysms over its merits.

The redoubtable seventeenth century preacher George Buddle said that lack of fasting was a chief cause of "pride in magistrates, of wantonness in rich folk, of self wilfulness and worse than heathenish disobedience, and stubbornness in rude people." Failure to fast, he added, was "our common, unregarded, undisciplined, wanton . . .

irreligious, rude disobeying of Christ and His Church." I think Parson Buddle must have fasted before preaching that morning. After a nice sixteen course luncheon in his country parsonage; his Evensong sermon was no doubt better natured.

So what is this all about? What can the near parody we make of our Lord's suffering by giving up chocolates and liquor in Lent have to do with our souls?

The purpose of fasting in Lent is to reinforce our penitence for our own sins and to help us identify with Christ's sufferings. In Lent we see the spiritual conflict of the flesh being subdued to the spirit in Christ, and so we open ourselves to the Holy Spirit to face down the same battle which rages inside each of us.

A temptation, especially in a culture so full of self-help advice, is to see fasting as a matter of self-discipline. But if it is self-anything, its purpose is lost. This is a fine point but it cannot be overstated: self-mastery is so close to idolatry that it must be handled like an unearthed landmine. I am not my self-master. And yet that idea is hard to resist. How hard it is not to congratulate ourselves when we fast! But if we are to have an inner dialogue with ourselves, we must make plain that our 'self' is what is to be denied so that our soul (which is so much deeper and more mysterious than any idea of one's 'self') can obey its Lord. We are to open ourselves by fasting (and other disciplines) to God, so that our self image may be overtaken by another consciousness — the mind of Christ.

Jesus told us that "if any one would come after me, let him deny himself, and take up his cross daily and follow me." Whose cross? Christ's, not ours. Our cross is not our own. It is the cross of the obedient Son. Our life is not our own. Our life is hid with Christ in God. "For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall find it."

And so in Lent we follow Christ, one step at a time, one foot in front of another, by little acts of 'self' denial. We begin to walk home. And on

that journey we come closer to finding our true individuality and our true freedom, which we will finally know when we are raised by the Author and Finisher of our faith.

Yet, Lord, instruct us to improve our fast
By starving sin and taking such repast,
And may our faults control:
That ev'ry man may revel at his door,
Not in his parlor; banqueting the poor
And among those his soul.



"My whole family's giving up something for Lent. Mom's giving up cookies, Dad's giving up cake, and I'm giving up squash."

TRYING

The world would be better off
if people tried to become better.

And, people would become better
if they stopped trying to become better off.

For, when everybody tries to become better off
nobody is better off.

But, when everybody tries to become better,
everybody is better off.

Everybody would be rich
if nobody tried to become richer.

And, nobody would be poor
if everybody tried to be the poorest.

And, everybody would be what
he ought to be
if everybody tried to be what he wants the other fellow to be.

— Peter Maurin in *Easy Essays* via *Catholic Worker*

OPERATION PASS ALONG

RECENTLY requested *by* Pass Along patrons: Morris West's *The Shoes of the Fisherman* and *The Clowns of God*; Gregory Dix's *The Shape of the Liturgy* (this book stays on the request list year in and year out); Frank E. Wilson's *Faith and Practice*; *The Syrian Christ* and *A Far Journey* by A. M. Rihbany; Richard Foster's *Freedom of Simplicity* and 3,624 earlier requests.

Among books recently received *from* Pass Along donors: *A Slow and Certain Light*, Elisabeth Elliot; *Pilot Hymns*, R. H. Coleman; *In the Presence of Mine Enemies*, Howard and Phyllis Rutledge; *Poor People and Church Goers*, W. H. Jennings; *The Grass Roots Church: A Manifesto for Protestant Renewal*, S. C Rose.

Requests for books or donation of books should be directed to Operation Pass Along, 805 County Road 102, Eureka Springs AR 72632-9705 or phone 501-253-5882 or e-mail speak@speakinc.org. Browsers are welcome between 8 a.m. and 5 p.m., Central Time, Monday through Friday.

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GETHSEMANE

While thy best friends slept
thou didst work their salvation.
Day in, day out, O Lord Christ
thou dost work ours,
while we too sleep.

Thou, O Son of man, Son of God,
in the Garden, at the Pillar, on the Cross
didst take away the sin of the world,
and its darkness, and its death;
thyself bearing the cost
in thine own body and mind and soul,
all human, all divine.

Yet we sleep. Come, Lord, and wake us
from the absorptions and the stupor of self-will.
Grant us to heed the tender warning,
Why sleep ye? Rise and pray,
lest ye enter into temptation.
And still thou speakest to each,
From all eternity I have loved thee;
thee to all eternity will I love;
canst thou not spare me one hour?

Lead us forward to watch and pray with thee
to do the will of the Father,
to shew the courage of a son of God,
to share by thy great grace, O Lord,
that work of thine, that love, that suffering,
that Holy Spirit
which redeems.

— Eric Milner-White in *My God, My Glory*
via All Saints', Thomasville, Georgia



A PRAYER FOR

Arizona

O God, who hast hid such plentiful treasure in the age-hewn soil of Arizona, and etched the timeless calendar of Thy patience upon her rocks and canyons, liberate now Thy blessing to all who live within the shadow of her grandeur.

Consecrate, O Lord, the phoenix birth
of seed from dry suspense,
rain to the yellow flowers,
the fleece of sheep for an Indian's loom,
and the bread of life to thy needful people.

By the crowning of the dawn refresh their spirit;
in the brightness of the day and the cool of the night let all in peace come to the rising of Thy light;
through Jesus Christ our Lord.
Amen.

–The Very Rev Francis B. Sayer, Jr., Dean Emeritus, Washington National Cathedral

"TELL US WHY WE SHOULD TAKE JESUS SERIOUSLY?"

The Reverend Dr. Alister McGrath is widely recognized as one of the Church's major authors and thinkers on matters of Christian literature, spirituality and theology. He was named Principal of Wycliffe Hall at Oxford University in 1995. Recently, he took some time out of his busy schedule to share some of his thoughts on the challenges, future and mission of the Anglican Church in America with Russell Levenson, Jr.

You are recognized in the Church, across denominational lines, as one of the most respected theologians in the Church today. In your book **The Renewal of Anglicanism,** *you suggest a crucial need for theological education in the church. Can you say more about why and how you see that practically taking place in the Church?*

There is a real need for the recovery of basic Christian orthodoxy. This has become seriously eroded in recent years, and many seminaries are being affected by this. All too often, students are presented with various critiques of orthodoxy without ever being allowed to study orthodoxy itself! We need to reassure people of the resilience, relevance and power of the Christian faith, and ensure that the vital link between academic theology and the life of faith — corporate and individual — is maintained.

You are staunchly evangelical in your theology and suggest the future of Anglicanism rests heavily upon this tradition, rather than what have become the obvious extremes of liberalism or fundamentalism. What does evangelical theology offer that the extremes do not?

Evangelical theology has always been characterized by a faithfulness to Scripture and basic Christian orthodoxy, not defensively against anything else, but positively in favor of what it has to offer. The extremes of liberalism and fundamentalism

have come to define themselves in relationship to culture. Specifically, liberalism has come to mean an affirmation of culture, going with the flow if you will, while fundamentalism has set itself over and against culture. Evangelical theology does neither of these and instead critically affirms culture. It is not driven by culture, but the Gospel and its evaluation of those positive and/or negative aspects of culture. Evan-gelical theology demands that we engage the Gospel itself, supremely through the Scriptures, rather than be-coming obsessed with the latest cultural trend or academic fashion. Modern American Christianity has been hopelessly weakened by "single-issue" theologies, which have fizzled into insignificance once the specific issue of the day has been dealt with. We need a permanent resource to address these issues — and evangelicalism offers that.

You have bemoaned the fact that there are now negative connotations associated with both the words "liberal" and "fundamentalist." How have these basic adjectives changed over the years and can anything be done to reclaim their original meaning?

Yes, this is true. There was a time when "liberal" meant open minded and spirited, and when "fundamentalism" suggested a concern for the fundamentals of the faith — both of which can be affirmed by evangelical theology. But unfortunately, in pursuing the faith, both extremes have ended up being unfaithful to the Gospel and not practically applicable in the ministry of the Church. There is no reason why evangelicals cannot be generous in spirit while at the same time reflect our concerns for Scripture and, in Paul's words, speaking the truth in love.

In your mind, what is the chief mission of the Church?

I believe there are two major concerns. First, we are called to equip and nourish Christian believers so they may be pastors in the workplace and marketplace.

Second, we are called to

corporately embody the ideas of Christian faith so it can be a beacon of hope in a fragmented post-modern culture.

People are drawn to the Gospel and the community of believers, and we should want to witness what we have to the world.

Has the Church lost sight of that mission? If so, where is it expending wasted energy? How can it reclaim that mission?

There is a serious danger that the church can lose sight of its mission by becoming obsessed with maintenance, and lacking a sense of mission. It can also become far too concerned about its social or cultural role, and allow itself to be shaped by that culture, rather than addressing and aiming to transform that culture.

Which theologians have had the greatest influence upon your own preaching, teaching and writing?

Let me say first that I am always reading new writers to be stimulated, encouraged and challenged. But chief among those who have influenced my own theology would be the following: Martin Luther for his concern to proclaim the graciousness of God, C. S. Lewis for his concern and ability to express the Christian Gospel simply and eloquently; Augustine of Hippo because of his conviction that the Gospel is intellectually resilient and capable of maintaining whatever challenges that come up against it. I have also more recently been inspired and sustained by J.I. Packer and T.F. Taurence, both of whom are very able proponents of a Reformed vision of the faith which can be lived out in an Anglican context.

You have been an open critic of the writings of people like James Pike and Jack Spong – both of their academic substance, but also of the actual harm they have done to the Church and the mission of The Gospel. Why do you think these men have found a popular audience and what, specifically,do their works do to water down the mission of the Church and the possibilities for renewal of Anglicanism?

Such writers have been lightning rods for popular discontent with the church, and for advancing the agendas of groups hostile to Christianity itself, or to traditional formulations of the faith. Many critics of the Christian faith lionize them, and use them as Trojan Horses to encourage the growth of open skepticism within the Church. While I do not necessarily believe that this was his intention, Bishop Spong seems to me to have simply made the cultural norms of the middle classes of the North-East into a litmus test for "Christian orthodoxy." While Spong's writings unquestionably make use of a Christian vocabulary, I cannot help but think that this has become seriously diluted and compromised by the ideas and values of secular western culture. One of the things that worries me most about Bishop Spong is that he has managed to erode the traditional respect for the office of bishop, especially as a teacher. I very much regret this, and hope we can recover this.

You have written in* The Renewal of Anglicanism, *"The time has come to insist, both to our church and to the academy at large, that the seminary provides the most authentic environment in which to study theology." Do you still feel like theological education in a seminary is underrated? Do you see positive steps being taken to eliminate the problem?

I still believe a faith centered community is the best place to study theology, in that theology is studied within a context of a worshipping, praying, evangelistic community.

One drawback, however, is that seminary students often do not have the opportunity to engage in a non-Christian environment, which is profoundly helpful in dealing with non-Christian religions. But that said, the major strength of this kind of theological study is that faith is sustained, not eroded. A seminary could and should enable a student to appreciate the full richness of the Christian Gospel and stimulate him or her to long to discover more about it.

What excites you most about the Church in the 21st Century?

One of the most exciting things is that we will see a shift in ecclesiastical power from the west to Asia, Africa and South America. These are parts of the Christian world in which basic Christian orthodoxy is celebrated and the missionary task of the Church is taken with the utmost seriousness.

My hope is that the western Church will be forced to reexamine its commitment to the Gospel by the considerable growth in these areas of the world.

As we creep into the third millennium of Christianity, what is the greatest question before the Church today? What does it most need to hear? What does it most need to proclaim?

The greatest question is "How most effectively can we proclaim Christ as Lord and Savior." What it most needs to hear is the relentless demand of the world which is, "Tell us why Jesus should be taken seriously?" As to what it most needs to proclaim – we must realize that the Church cannot answer the question except on the basis of a living orthodoxy such as that represented by historic Anglicanism.

– ©The Rev Dr Russell J. Levenson, Jr, The Episcopal Church of The Ascension, Lafayette, Louisiana

◆

MY BOUNDEN DUTY is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom.

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RECTOR'S RECKONINGS

Presiding Bishop Frank Griswold has written a letter concerning last year's Denver General Convention. He reports that a powerful symbol for those in attendance was a large banner depicting the face of Christ. The face itself was composed of many smaller faces. The visual message was a reminder that the church is the body of Christ.

Does the win-lose politics of ordinary organizations have a place in a community which seeks to be the expression of Christ at work in the world?

Bishop Griswold emphasizes finding a unity greater than the political disagreements within our denomination. My first reaction to elements of his letter was a rather cynical one. In fact, on numerous issues there were political winners and losers at General Convention. The real question is not whether we will have politics in our denomination, or in our dioceses, or in our parishes. You cannot have humans and not have politics.

But there IS a question of what sort of spirit will characterize the political life of our church. The question is indeed whether, as Bishop Griswold puts it, we demonstrate a "disciplined willingness to listen to one another..." and a "transcending of personal desires for the sake of the other..."

Of course, I have my own ideas on how they (other people in the church) can do a better job ot listening to people who agree with ME. I have my own ideas about how they need to transcend their personal desires for the sake of others (again, others who agree with ME, of course). I am not so enthusiastic about being on the giving, understanding, listening, transcending side of the transaction. To the degree that I do so, however, I am acting as a member of Christ's body and to the degree that I do not, I have forgotten my baptismal identity and contributed to the sort of amnesia that sometimes takes hold of us Christians.

— The Rev Gary Nowlin, St Stephen's, Ferguson, Missouri



Theses from our Cathedral Door . . .



JOE CANADA, WAKE UP!

I wonder if the catastrophe working itself out on the Anglican Church of Canada may partly be due to a seemingly impervious superficiality, theologically speaking, in regard to the problem of guilt. Whuh? Let's look at this.

The vast northwest dioceses of the Canadian Church have been sued by hundreds of Native-Canadian adults who were sexually abused as children in some state-sponsored but church-run orphanages and other homes for children that were set up in the 1940s to speed "inculturation" of the native minorities. Because acts of abuse were committed by staff members in these homes, the Anglican Church, together with the federal government of Canada, is being pummeled by successful class-action suits that are bankrupting the church quite completely.

What one misses in the whole sad story is a bishop with the theological firmness to say, We don't buy it! We don't believe that guilt can be measured out in class-action awards. "All the perfumes of Arabia cannot sweeten this hand of mine." As Christians, we have to say that guilt can only be quantified by the death of innocence, i.e., by the death of the One Man. *We reject the premise of quantified retroactive guilt.* Not because we would soften the guilt of the abusers—almost all of them are dead, by the way—but because no amount of barter can possibly begin to atone for the sins of the world.

What if one of the Canadian clergy were willing to go to jail in order to reject this entirely sub-Christian concept of guilt-expiation? Would the whole affair be changed in its character and chemistry as a result of such a symbolic action? Yet we haven't heard a single word about the theological failure of nerve that underlies the catastrophe.

Pray for our brothers and sisters in Canada.

– *The Very Rev. Paul F. M. Zahl*

THE EXPANSIVE ROAD OF LENT

The claim "only in Jesus Christ" must be interpreted to mean, not that God acts to redeem only in the history of Jesus and in no other history, but that the only God who redeems any history - although [God] in fact redeems every history — is the God whose redemptive action is decisively re-presented in the word that Jesus speaks and is.

— Schubert Ogden, *The Reality of God*, p.173

Lent can easily seem to be the Church's most personal time. Christmas, by contrast, gets in the air. The culture can appear to take it hostage, so much that people cry out in frustration, "We have got to put Christ back into Christmas." Ever since that holy night, however, there has been the hope that people everywhere will be touched by the radical love of God in a world changed by that birth. The star shines throughout the season of Epiphany. God's love affair with creation radiates to all the corners of the world, east and west, north and south, and to every race and clan. The Light shines from that far away and long ago stable, illuminating generations past, present, and future. We are challenged to follow the light. We also are to become the light, in public and social ways — as mission brings light to the dark sides of existence.

We cross the threshold to Lent, risking bringing the light into darkness. Will we be separated from the Light? Lent reminds us of "the need which all Christians continually have to renew their repentance and faith." (The Book of Common Prayer, p.265) There is nothing private about what we are doing. The message that God "hates nothing that [God] has made and forgives the sins of all who are penitent" (BCP, p.264) is good news meant for all. The airwaves will not be flooded with Lenten carols or advertisements stirring people up for Lent. The message will have to be carried by our inviting others to join us in church, in continuing education offerings, and in

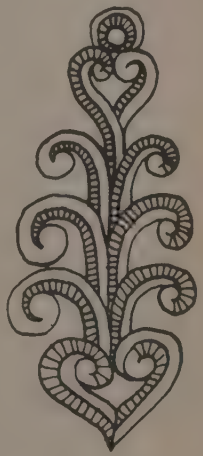
outreach. Then all will know God's embrace of love from the hard wood of the cross.
— The Reverend James Kowalski, St Luke's, Darien, Connecticut

OBEDIENCE AND VICTORY

Our first problem is that our attitude toward sin is more self-centered than God-centered. We are more concerned about our own "victory" over sin than we are about the fact that our sins grieve the heart of God. We cannot tolerate failure in our struggle with sin chiefly because we are success-oriented, not be cause we know it is offensive to God.

God wants us to walk in *obedience* – not victory. Obedience is oriented toward God; victory is oriented toward self. This may seem to be merely splitting hairs over semantics, but there is a subtle, self-centered attitude at the root of many of our difficulties with sin. Until we face this attitude and deal with it we will not consistently walk in holiness.

This is not to say that God doesn't want us to experience victory, but rather to emphasize that victory is a by-product of obedience. As we concentrate on living an obedient, holy life, we will certainly experience the joy of victory over sin.
— from *The Pursuit of Holiness* by Jerry Bridges



FROM A PURE HEART

PROCEEDETH THE FRUIT

OF A GOOD LIFE.

THOMAS A KEMPIS

KITE FLYING ON GOOD FRIDAY

This past Christmas, as I was taking down our Christmas tree and discarding the gift wrappings, I felt a tug that said: "Save the tissue paper for the kites!"

I smiled as I recalled my early childhood days in Bermuda when my brother, my sister and I would start getting ready for Good Friday as early as Christmas. Why? Because we flew kites that day.

Although no one is really sure how this tradition started, one story goes that a Sunday School teacher made a kite out of tissue paper, painted an image of Christ on it, then with her class, headed for the highest hill to explain the Ascension of our Lord as she released it.

However it started, my mother said her mother flew kites then also. How or when it started is not known, but we looked forward to that day so much that we spent weeks planning the shape and design of our kites. We usually began with two sticks shaped like a cross to remind us of Christ's crucifxion, I suppose. Once the sticks and string were in place, we'd glue red, green, and white tissue paper saved from Christmas.

And the glue? Just a paste made from flour and water.

I don't remember buying anything except perhaps the string. For sticks we gathered pieces of wooden crates or the shavings from wood discarded by carpenters. For tails my brother, my sister and I collected scraps from mother's sewing. Other children used their mother's old sheets. The sewing scraps and sheets were then torn into strips and tied together.

A week or two before Good Friday the actual construction of the kites began. Prior to that I remember we'd argue each night as to whose turn it was to do the dishes. But leading up to Good Friday there'd be no hassle about that. Hurriedly, we'd finish the dishes and gather 'round our kitchen table, a big wooden one covered with oilcloth.

Daddy, with his silky black

hair, face reddened from always being in the sun, would stand over us cutting and shaping the sticks with an old, sharp fishing knife. I can still see his hands, calloused from pulling on his horse's reins all day while driving a carriage for tourists. In the next room, mother, black hair tied in a bun, her light brown face bent over the sewing machine, hummed a hymn as she worked on our Easter dresses.

The only light in the room, probably a 60-watt bulb hanging on a long cord from the ceiling, cast shadows in each corner. But it was sufficient for us as it hung directly over our work space. There was lots of loud chatter as we went about the serious business of choosing the right color tissue paper, making sure we had enough to make our particular design. Would it be the two- or the three-stick? Would we use newspaper for a change? How many would we make in case one was caught in the electric wire or, heaven forbid, was gobbled up by the ocean?

The night before Good Friday, Maundy Thursday, we'd go to bed exhausted but eager for the next day to come. As we tossed and turned, too excited to sleep, we prayed for a clear day, with some wind, but no hard rain. It was much like waiting for Santa, but the gift was a good kite-flying day.

At daybreak we'd run to the window to check the weather. We shouted "hooray" if it was the kind of day we'd prayed for. Hurriedly, we'd dress for the thirty-minute walk to our Anglican Church, which was draped in black. So were the gold crosses, which made the church appear dark and somber. Once outside, however, the somberness was forgotten as we checked the skies to see if any kites were already airborne.

Once home, our hearts pounding from running and the anticipated thrill of what lay before us, we'd grab our best kites, holding them tenderly like new-born babies, the tails wrapped over our arms, and the sticks around which we'd wrapped the

string, clasped firmly in our palms. After making the mountainous climb nearby, we'd quickly lay claim on a spot fairly clear of the huge cedars, oleanders, and other fragrant trees and bushes.

After choosing our places, we'd begin the challenge of getting our kites aloft. Amid shouts of encouragement from our peers and parents we'd wait for the right amount of wind to pitch our kites into the air. It was a fun time for families and friends, old and young. Our hearts raced as we waited and prayed for the wind to be "just right." While one person held the kite ready to throw it up when the wind was right, another held onto the string.

I remember by noontime only a few patches of blue sky remained as thousands of kites dipped and dived, their tails dancing in the wind. Dark specks high in the sky represented those that had reached their zenith. Faces of the owners revealed the success or failure of their creations: broad smiles and cheers for those in the air, tears of disappointment to the little ones whose masterpieces still lay on the ground. But no one gave up until the kites lay smashed or became entangled in the trees or electric wire.

When we became hungry we'd tie our kites, if they were in the air, to a stake in the ground, and run home to get our codfish cakes and hot cross buns. Mother would soak the dried cod all night, then begin the frying early in the morning. Dough for the buns was made the night before and left to rise. The smell of the codfish cakes and buns permeated the entire island.

When I recall the sight of the colorful kites and the aroma of our Good Friday "goodies," I long to go back to those fun-filled days of long ago.

Friends here look at me so strangely when I tell them of the thrill of flying kites that day and the excitement experienced when my kite bobbed and weaved, dipped and dived as it soared over roof tops and trees, its tail twisting in the wind until finally

it grew steady and became a speck in the sky.

To this day, I have only to close my eyes and I'm that skinny-legged little girl, perched on that high hill, my eyes squinting as the sun reflects off the lime-washed roofs that top the pale blue, pink and yellow cottages. I can taste and smell the salty ocean as the wind grabbed my kite, hoping it would not land in the waiting mouth of the deep blue sea.

I sigh and wish for that day of long ago when my only concern was waiting for the right amount of wind to lift my creation off the ground. And in addition to experiencing that sense of power over the elements that Somerset Maugham speaks about in "The Kite," I'd like for the wind to fly my troubles away as it did my kite on top of that hill so long ago. — Yvone Willie, Birmingham, Alabama



Faith is the daring of the soul to go farther than it can see.

—William Newton Clarke

THE CROSS OF CHRIST



I SIMPLY argue that the cross be raised again at the center of the market place as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a cathedral between two candles: but on a cross between two thieves; on a town garbage heap; at a crossroad of politics so cosmopolitan that they had to write His title in Hebrew and in Latin and in Greek. And at the kind of place where cynics talk smut, and thieves curse and soldiers gamble. Because that is where He died, and that is what He died about, and that is where Christ's men ought to be, and what church people ought to be about.

—Lord George McLeod, a restorer of the Iona Community and a former Moderator of the Church of Scotland.

Lent, 2001

Once again we enter the 40 days of Lent and I want to talk with you this morning about this season and how we might put these days to good use.

I have a friend, who around this time of year, says to me, "Well, here we go again. For the life of me I don't know why the Christian Church needs to try to make us all feel guilty of one thing or another just as spring is coming and Easter is right around the corner." My response is usually to quote that wonderful line from the comic strip *Pogo*, "We have met the enemy and he is us!"

This year, however, a fellow priest called my attention to another illustration which brings the season into sharp focus. As some of you know, I am a closet fan of actor/director Clint Eastwood. Of course I enjoy the impact of such great lines as: "Go ahead, make my day", but I am even more intrigued by several of his characters in the last few years (heroes who are wounded or who, at best, have mixed motives). In one of his best recent films entitled *The Unforgiven*, there is the following bit of dialogue: Eastwood's young partner has just participated in the shooting and prolonged, painful death of another man. The young man is shaken by this, but he reassures himself by saying, "He had it coming — he surely did." The boy receives no comfort from Clint, who looks up and utters this deathless line, "Hell, kid, we all have it coming."

This is a uniquely Christian idea, whether the screen-writers and the director know it or not. It is found in a more elevated context in the words of William Shakespeare from *Hamlet*. The Prince of Denmark tells Polonius to take good care of the visiting band of players who have arrived at the court. Polonius, off-handedly replies, "My Lord, I will use them according to their desert." (What they deserve.) Hamlet, clearly irritated,

responds, "God's bodkin man, much better; use every man after his desert and who shall escape whipping?"

And long, long ago the Psalmist spoke the same, "If thou, O Lord, were to mark what is done amiss – O Lord, who could stand?" (Psalm 130:3)

The season of Lent each year provides us an opportunity to hear the comforting news of God's love for us, but even more important, to catch a glimpse of how truly *good* that news is. The fact of the matter is that Clint has got it right – "We *all* have it coming." Churches are full of struggling sinners, or if that is too strong, we are, all of us, baptized pilgrims who are trying to follow Jesus – trying to honor the promises of Baptism (to seek and serve Christ in all people and to love thy neighbor as thyself). We are *trying* to follow Jesus and when we fall short, we are *loved* into trying again.

In this season we have the chance again to look at our lives as in a mirror - to *measure* our lives to see if correction is needed. In these days some people find it helpful to step away from some pleasure or pastime; others take on some added time or task. To me, it matters not *how* we keep Lent, but *that* we keep it, *that* we look at our lives.

The point of all of this can be described in many ways: here is another one from Will Shakespeare. It's a line from *Much Ado About Nothing*. Dogberry, the comical constable who always gets his words mixed up says to one of the prisoners in his custody, "O Villain, Thou wilt be condemned into everlasting *redemption*." What a wonderful line and so full of truth!

You and I, no matter what sorts of villains we may be, you and I are "condemned into everlasting redemption". And this is *not* on account of our deserving, but on account of God's good and gracious mercy.

This is the good news embedded in this spare season – this is the reason why, just as we are beginning our Lenten journey, we read of God's promise to Noah following the flood.

Clint Eastwood got it right

"We *all* have it coming", but thanks be to God, we are condemned into everlasting redemption by a God who knows us all and loves us anyway. — The Rev. William P. Baxter, Jr., St. Thomas' Church, Owings Mills, Maryland

A RULE FOR LENT
(and all seasons)

Fast from criticism, and feast on praise;
Fast from self-pity, and feast on joy;
Fast from ill temper, and feast on peace;
Fast from resentment, and feast on contentment;
Fast from jealousy, and feast on humility;
Fast from pride, and feast on love;
Fast from selfishness, and feast on service;
Fast from fear, and feast on faith.

By the late Arthur Lichtenberger,
Presiding Bishop of the Episcopal Church, 1958-1964

MY ONLY COMFORT

My only comfort in life and in death is that I am not my own but belong body and soul to my faithful Savior, Jesus Christ.

He has fully paid for all my sins with his precious blood and has set me free from the tyranny of the devil. He also watches over me in such a way that not a hair can fall from my head without the will of my heavenly Father. In fact, all things must work together for my salvation.

Because I belong to him, Christ by his Holy Spirit assures me of eternal life and makes me wholeheartedly willing and ready from now on to live for him.

Heidelberg Catechism, Lord's Day I (1563)
I.D.E.A. Ministries, Grand Rapids, Michigan 49512-5365

CATHEDRAL

Vaulting to heaven,
Stepping stones, pillared veins,
Great vat
Fermenting the prayers of the people.

Dust particles dance with each breath phrased.
They fall only to be stirred to rise again,
Or drop with the gravity
Of storied heights told:
Tower of Babel meant as
Towers of Praise.
Words gathered and amplified
Echoes enwombed.
Silence that deepens
And brushes past
With feathered wings
Tickling imagination toward
Heavenward.

Lights shines in through spectrumed rays
On shepherds and saints under glass:
Magnified.
Revealing a heated passion
Favoring the color of blood
Read in cruciform.

Under cold stone heated glass
All condense and collect,
In moisture spent word
And mist-spent tears,
Revealing the slow patient dripping
That will break stone cold hearts.
Until the cloud bursts
And Your Kingdom Reigns!

— The Rev Karen E. J. Henry
Smethport, Pennsylvania

CANCER IS SO LIMITED . . .

It cannot cripple love . . . it cannot shatter hope . . . it cannot corrode faith . . . it cannot eat away peace . . it cannot destroy confidence . . . it cannot kill friendship . . . it cannot shut out memories . . . it cannot silence courage . . . it cannot invade the soul . . . it cannot reduce eternal life . . . it cannot quench the Spirit . . . it cannot lessen the power of the resurrection!

-Unknown, via the *Master Key*

